

Expression of Common Ideas and Images in the Creations of Navoy and Pushkin

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Abstract: This article covers issues such as the interpretation of the common aspects of the work of Alisher Navoi and Alexander Sergeyevich Pushkin, the genius poets of Eastern and Western literature, the world of images, the similarity of themes and ideas, and the uniqueness of artistic skills.

Key words: Common idea, nation, race, religion, sect, love, lover, scholar, saint, genius, scholar, perfect person, perfect virtue, East, West.

In the literature of the world, the divine feelings called “Ishq”, “Muhabbat”, which do not distinguish borders, states, nations, religions and sects, as well as “Lover” and “Beloved” matured in the hearth of these grassy feelings, have existed for a long time. Is known and famous. Love is giving heart, loving from the heart. According to the mystics, the first quality that causes the manifestation of the Truth is a set of actions and signs, while Love is a feeling of love, affection, closeness and loyalty. One of the ranks of love, that is, getting close to the beloved with good and beautiful manners, getting rid of bad habits and actions, is worthy of him. [4, 275-276] It would not be wrong to say that the high praises given by the scholars of the East to such love attracted the attention of the whole world, including the creators of Western countries. Especially in the work of Alexander Sergeyevich Pushkin, the great poet of Russian classical literature, feelings of yearning for the value, spirituality and literature of the Eastern world are clearly visible. The following lines from his pen justify our opinion:

...countless countries of the East

I will not give you this amulet,

And the ummah of the Prophet

He does not bow down to you;

And you are sad from this distant land

To friends, to the homeland, dildor, -

To the north, to the motherland from the south

The amulet I gave you that cannot fly...

And a sly, sly look

As often as he charms,

In the darkness of the night, the lips are silent,

Kisses on the lips without love,

Dear friend, from such a crime

The heart is full of pain and sadness.

Betrayal, forgetfulness

The amulet I gave you will protect you". [3,33-34, translation of Mirtemir]

These lines belong to the second and third stanzas of the poet's poem titled "Tumor". In them, the poet firstly focused on the expression of pure beauty and innocent feelings of the people of the East in the parable of true love, and secondly, on the spiritual world of people who believe in the Muslim religion, on the path of spiritual perfection and their He expresses his devotion to his dear friends. In most of Pushkin's poems, which were discovered with the inspiration of this culinary pleasure, the oriental spirit prevails. It is for this reason that the poet's poems are in harmony with the works of our classical scholars, especially Hazrat Alisher Navoi. If you pay attention, we are referring to all of Navoi's works, that is, we felt the need to pay attention to some prose works, not limited to comparisons of his poetry. In the poet's work "Nasayim ul-Muhabbat", which was created as a result of high respect for great scholars, there are high recognitions from the language of mystical scholars in the definition of sages - sages. Pushkin's wise lines indicate that he has the perfect qualities of geniuses - essence, enlightened gaze. Is almost sonorous with riffs and descriptions. For example, in the East essentially perfect people are called "scholars", while in the West such great saints are glorified as "Geniuses". First of all, let's pay attention to the confessions of the scholars of the East in the perfect definition of the enlightenment of the scholars, which are mentioned in "Nasayim ul-Muhabbat":

According to Abu Nasr Sarraj: "The difference between a believer and a scholar is this: a believer looks at the world with the light of God, and a scholar looks at it with God himself. A believer has a heart. There is no Arif. A believer's heart rests in the remembrance of God, and a scholar does not enjoy anything except Allah. Kholi Nisoburi said, "Arif is a wise man, whatever he delivers to his murids is pure." Faridun Kunyavi Ma'ruf bi-Zarkub replied, "Arif uldur, say a word about your secret and you will be silent...". [4,333] Shaykh Rozbehan Abu Nasr Baqli informs us that how high the spiritual maturity of scholars depends on how clearly their eyes can see, saying, "The sky of scholars In total, they need three things for the development of their hearts: ravayih tayyiba (the grace and fragrance of repentance) and wajhi sabih (the beauty of the cause or path) and savti malih (the beauty of the state and mood). And they have ordered the king to avoid this situation. Ne chunkim, bu ish bir orifga musallamdurki, ko'ngli pokligi kamolga yetmish bo'lg'ay va ko'zi Haq subhonu taolodan g'ayrini ko'rmakdin yopilmish bo'lg'ay", - demishdir. [4,179-180]

Now, we will compare the lines of Pushkin's definition of geniuses: "A genius discovers the truth at a glance" (177), or "Following the opinion of a great scholar is the most enjoyable science" (176). "Disrespect for ancestors is the first sign of immorality"(176), "Never return an insult with an insult" (177). We are observing that the high divine qualities characteristic of truly perfect servants of God - scholars, geniuses, saints and scholars, as well as sincere trust in them are almost clearly expressed in the conclusions of both poets. The expression of such vivid ideas is the main essence of Pushkin's and Navoi's works.

It is known that the main spiritual sources of Navoi's works are first of all the "Quran" and "Hadith", and another among them are the wise verses discovered by the respected murshidi pirs, founders of the sect, saints, scholars. In such verses, he warns that the power that negatively affects a person's morals, education and behavior is evil, that if it is not curbed in time, it will lead humanity to ignorance and darkness, and as a result, people of any society will be cruel and oppressive to each other. It would be safe to say that such predictions were the main theme of the poet's work:

The harvest of lust will never die:

To drive air castle end will not die.

I will not die for my soul,

The people will not die happily,

The country will not die prosperously. [1,259]

We read again from the wise words of Pushkin:

“They say unhappiness is a good school, maybe it is. “But the best medicine is happiness. It completes the education of a soul capable of goodness and beauty”. [3,175].

As in the literature of the East, in Navoi's work, grief and sorrow, or luck, happiness and unhappiness, grief and pain have become a common and sustainable act. The reason for this is that in the eyes of mystics, joy, luck and happiness distance a person from the Reality - God; if it causes them to be arrogant, greedy, boastful, arrogant, deceitful, oppressive, and unfortunate days such as sadness, pain, suffering bring out in them truly perfect qualities and bring them closer to the Creator. In the work of Hazrat Navoi, the lines that call for bravery, such as “Ko'ngil ichra g'am yo'qlig'i - asru g'amdur, Alam yoqlig'i – dag'i qatiq alamdur” are the common ideas of the works of both poets. One of the aspects. Because such invitations are also widely used in Pushkin's works. The following lines indicate this:

Blessed is the toil, even the anxious day,

Blessed is the dark night. [3,167]

Or:

Happy who grew up in time,

Happy is he who is young in his youth,

Endure the poison of life,

Blessed is the one whose endurance is stone. [3,170]

From the comparison of such lines and observations, we can conclude that, as in the works of Navoi, both large and small, in Pushkin's work, the advanced ideas that geniuses are educated and perfected by days full of sorrows and worries are expressed in a high spirit.

Also, it should be mentioned with special attention and honor that the issue of perfect love for Alisher Navoi - a sincere attitude equal to humanity regardless of nationality, race, religion and sect - is also embodied in Pushkin's poetry. Hazrat Navoi, wishing to celebrate all the people of the world from the Essence, said:

Then he is equally blind and alert,

Dayr song and Baitullah.

Suddenly, the Kaaba is in one corner,

If there are, the administrator is on fire.

Blasphemy and religion are equal in amount,

In this case, it is necessary to pay taxes.[161-162]

In his poems, Pushkin considers the people of the world to be essentially equal to each other and encourages everyone to have an equally sincere attitude towards humanity:

Young and old are equal to love

Oh people! All of you are young

You look like Eve. [3,170]

It must be admitted that every detail in Pushkin's poems rises to the level of an image. The Eastern spirit and symbols are especially evident in the poet's skillful synthesis of Eastern and Western traditions. Let's pay attention to his poem "Nightingale and Flower" translated by Chulpan:

A dark night came in a spring garden.

The strange nightingale cried and said,

"My flower has mercy". [1, 12]

Indeed, in the Uzbek folklore and classical literature, the symbols of the garden, flower and nightingale sometimes represent the owner of the heart - the lover and the beloved - in many cases, the place of enlightenment, or, the virtuous heart of the people, the perfect forebear and the seeker point to knowledge. The spring season represents the tender youth of a person's life, and the dark night represents the trials, worries, sorrows and pains that are sent for him at the moment when he is young and which lead him to perfection. In these lines, the main attention is paid to the expression of such subtle meanings. It is worth noting that in Alisher Navoi's works there are many lines rich in symbolic expressions such as "Ne navo soz aylagay bulbul gulistondin judo".

Let's pay attention again to this perfect translation of Chulpan. This poem is translated in the form of ghazal (hazaji kusamoli salim). There is no noticeable discomfort in weight. The ghazal is rhymed in the form of a verse. Spring is the season of love and affection, the moment of youth that enlightens a person. In this season, the strange nightingale begs the night - for hardships, and "hopes for the flower's mercy", that is, the seeker of knowledge is attached to the grace of the owner of knowledge despite all the sufferings. However, because the flower does not listen to these cries and moans - because the enlightened one ignores the demands of the seeker, the nightingale is full of lamentations - the seeker of knowledge repeatedly finds himself the foot of the enlightened one. Is throwing under I.

The metaphor of the night of darkness, the description of a strange nightingale, and the creation of a proportional artistic art of the words cry, afghan, and lament have increased the poetic effectiveness of the verses. The strangeness of the nightingale in front of the flower was manifested in its true love for him - in the fact that the seeker of knowledge sincerely began to learn from the master of enlightenment.

As a conclusion, we can say that in the works of Alisher Navoi, the symbolic expressions of the same subtle meanings are seen again and again in different forms in different places. In our opinion, this strange situation clearly demonstrates another common aspect of Navoi's and Pushkin's works.

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